THE IVDGEMENT OF THE SYNODE Holden at DORT,

Concerning the fiue Articles:

¶ As alſo their ſentence touching

CONRADVS VORSTIVS.



ACTS. 15.25. *It ſeemed good vnto vs, being aſſembled with one accord, &c.*

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Apothecaries

for [illegible] Apothecaries forme

Recd Johnston

1646

THE IVDGEMENT OF THE NATIONALL SYNODE of the Reformed Belgique Churches, assembled at DORT, ANNO 1618. and 1619.

In which SYNODE *were admitted* many Diuines of note, being of *the Reformed Churches.*

Of GREAT BRITAINE,
Of the Countie Palatine of RHENE,
Of HASSIA,
Of HELVETIA,
Of the Correspondence of WETERAV.
Of GENEVA,
Of BREME, and
Of EMBDEN,
Concerning the fiue Articles controuer-*ted in the Belgique Churches:*

Published (by reading in Latine in the great Church at DORT) May 6. 1619. stylo nouo.

¶ *Englished out of the Latine copie.*

THE PREFACE.

IN THE NAME OF our Lord and Sauiour IESVS CHRIST. Amen.

AMongst the manifold *comforts, which our Lord and Sauiour Iesus Christ hath imparted to his Church militant in this troublesome pilgrimage, that is deseruedly extolled, which he left vnto her at his departure to his Father into the heauenly San-*

Euary, saying, I am with you alwaies vnto the end of the world. The trueth of this comfortable promise is manifested from time to time in all ages of the Church, which hauing from the beginning beene oppugned, not onely by the open violence of enemies, & impiety of heretickes, but further by the vnderhand cunning of seducers, certainely, if at any time the Lord should haue left her destitute of the guarde of his sauing presence, she had now long since beene either oppressed by the power of tyrants, or, to her vtter ouerthrow, seduced by the fraud of impostors.

But that good shepheard, who loues his flocke to the end, for whom he hath layd downe his life, hath alwayes opportunely, and many times miraculously

lously, with an outstretched arme, re-
prest the rage of persecutors, and
discouered the winding by-pathes of
seducers, and scattered their fraudu-
lent purposes; by each of which he hath
euidently shewed himselfe to be pre-
sent in his Church. Faire euidence
hereof is giuen in the histories con-
cerning godly Emperours, Kings, &
Princes, whom the Sonne of God hath
so often raised vp for the safeguard of
his Church, and inflamed with a holy
zeale of his house; and by their means
hath not onely curbed the fury of ty-
rãts, but also, in his Churches behalfe,
when it grappled with false teachers,
diuersly corrupting religion, hath pro-
cured the remedie of sacred Synods:
wherein the faithful seruants of Christ
haue iointly with their prayers, coun-

ſailes, & labours couragiouſly ſtood for Gods Church, and his truth, feareleſly oppoſed the inſtruments of Satan, howſoeuer changing themſelues into Angels of light, rooted vp the weeds of errors, and diſſention, preſerued the Church in agreement of the pure religion, and left vnto poſterity the ſyncere worſhip of God vncorrupted.

With like fauour our faithfull Sauiour hath giuen a teſtimony of his gracious preſence at this time to the long diſtreſſed Church of the Low-Countries. For this Church being by Gods mighty hand ſet free from the tyranny of the Romiſh Antichriſt, and from the fearefull idolatry of Popery, ſo often wonderfully preſerued amids the dangers of a long-continuing war, and flouriſhing in the concord of true

doctrine

doctrine, and of discipline to the praise of her God, the admirable increase of the weale-publike, and ioy of all other reformed Churches, hath first couertly, afterwards openly, with manifold both old & new errors bin assaulted by one Iames Harmans, *alias* Arminius, *& his followers, assuming the title of* Remonstrants, *and brought into so great hazard through the ceaseleſse turmoyles of scandalous dissentions, and schismes, that, had not our Sauiours mercifull hand in time beene interposed, these flourishing Churches had beene vtterly consumed with the horrible flames of discord and schisme. But blessed for euer be the Lord, who, after he had for a while hidden his countenance from vs (who had many wayes prouoked his*

wrath, and indignation) hath witneſſed to the whole world, that hee is not forgetfull of his couenant, and deſpiſeth not the ſighes of his people.

For when in mans vnderſtanding ſcarce any hope of remedy appeared, God did put into the mindes of the moſt illuſtrious and mighty L L. the States Generall of the vnited Prouinces, by the counſell and direction of the moſt renowned, and valiant Prince of Orange, to determine to meet with theſe outragious miſchiefes by ſuch lawfull meanes as haue beene long time approued by the example of the Apoſtles themſelues, and of the Chriſtian Church following them, and alſo heeretofore with great benefit vſed euen in the Belgique Church it ſelfe: and by their authori-

tie to

tie to call together a Synod out of all the Prouinces subiect to their gouernment, to be assembled at Dort: *many most graue Diuines being intreated thereto, and obtained by the fauour of the most high and mightie* IAMES, *King of great Britaine, and of most illustrious and potent Princes, Lantgraues, and Commonwealths, that by the common iudgement of so many Diuines of the reformed Churches, those opinions of* Arminius, *and his followers might accurately be examined, and determined of by the rule of Gods word onely, the true doctrine established, and the false reiected, and concord, peace, and tranquillity (by Gods blessing) restored to the Church of the Low-Countries. This is that good guift of*

God,

God, wherein the Belgique Churches triumph, and both humbly confesse, and thankefully professe the neuer failing mercies of their Sauiour.

Wherefore (a fast, and publike prayers being formerly inioyned and performed in all the Belgique Churches by the authority of the chiefe Magistrate, for the deprecation of Gods anger, and imploring his gracious aide) this venerable Synode, assembled together at Dort *in the name of the Lord, inflamed with the loue of Gods honour, and saluation of his Church, and vpon the inuocation of Gods holy name bound by oathe, that they would hold the sacred Scripture as the only rule of their verdict, and demeane themselues in the hearing and determining of this cause with a*

good

good and vpright conſcience, hath diligently and with great patience labored heerein, to perſwade the chiefe patrons of theſe aſſertions, cited to appeare before them, more largely to vnfold their opinion concerning the fiue notorious controuerted Articles, as alſo the reaſons of ſuch their opinion. But they reiecting the iudgement of the Synode, and refuſing to anſwer to interrogatories in ſuch manner as was fitting: when as neither the admonitions of the Synod, nor inſtance of the generous and worthy Deputies of the States Generall, nay nor the command of the moſt illuſtrious & mighty Lords, the States Generall themſelues, could preuaile any thing at all with them; the Synode, by the commandement of the ſayd Lords, the

States General, was faine to take another course, heeretofore vsed and receiued in ancient Synods. And so the search of their Tenets *concerning the fiue Articles was vndertaken out of their owne Bookes, Confessions, and Declarations partly heeretofore set foorth, partly now exhibited to this Synod.*

Which search, and examination being now by Gods singular mercie dispatched, and finished with all diligence, conscience, and faithfulnesse, and with the ioynt consent of all and euery one; this Synod for the aduancement of Gods glory, for the vpholding of that truth which leadeth to saluation, and for the maintaining of peace and tranquillitie as well in mens consciences, as in the Belgique Churches,

ches, determineth to publiſh this their Iudgemẽt; *wherein the true doctrine agreeable with Gods word, touching the fiue foreſaid heads of doctrine is declared, and the falſe and diſagreeing with Gods word, is reiected; as followeth.*

THE DOCTRINE
OF
PREDESTINATION,
and the points thereto *annexed*,

(*WHICH THE SYNOD* of DORT iudgeth to be agreeable to *Gods word, and hitherto to haue beene* receiued in the Reformed Churches)

Layd open in certaine Articles.

THE FIRST CHAPTER or head of Doctrine, namely *concerning Gods Predestination.*

The first Article.

FOraſmuchas all men haue ſinned in *Adam*, and are becomne guiltie of the curſe, & eternall death, GOD had done wrong vnto no man, if it had pleaſed him to leaue all mankind in ſinne, and vnder the curſe, and to condemne them for ſinne: according to thoſe words of the Apoſtle, Rom. 3. 19. *All the world is guilty before God.* And ver. 23. *All haue ſinned, and come ſhort of the glorie of God.* And Rom. 6. 23. *The wages of ſinne is death.*

II

But herein was the loue of God made manifeſt, *In that hee ſent his onely begotten*

Sonne into the world, that whosoeuer beleeueth in him might not perish, but haue life euerlasting. 1. Ioh.4.9. Ioh. 3. 16.

III

And, that men may bee brought vnto faith, God in mercie sends Preachers of this most ioyfull message, to whom hee will, and when he will: by whose ministerie, men are called vnto repentance, and faith in Christ crucified. Rom. 10. 14. 15. *How shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher? & how shall they preach except they be sent?*

IV.

Whosoeuer beleeue not these glad tydings, the wrath of God remaines vpon them: but they which receiue them, and embrace our Sauiour Iesus with a true and liuelie faith, they are deliuered by him from the wrath of God, and destruction, and eternall life is giuen them.

V. The

V.

The cauſe, or fault of this vnbeliefe, as of all other ſinnes, is in no wiſe in God, but in man. But faith in Ieſus Chriſt, and ſaluation through him is the free gift of God, as it is written, *Epheſ.* 2. 8. *By grace yee are ſaued, through faith, and that not of your ſelues, it is the gift of God.* In like maner, *Phil,* 1. 29. *Vnto you it is (freely) giuen to beleeue in Chriſt.*

VI.

But wheras in proceſſe of time, God beſtoweth faith on ſome, and not on others, this proceedes from his eternall decree. For *from the beginning of the world God knoweth all his workes, Act.* 15. 18. *Ephe.* 1. 11. According to which decree, hee graciouſly ſoftens the hearts of the elect, howeuer otherwiſe hard, and as for thoſe that are not elect, he in iuſt iudgement leaueth them to their malice and hardneſſe.

And heere eſpecially is diſcouered vnto vs the deepe, and both merciful & iuſt difference put betweene men, equally loſt; that is to ſay, the decree of Election, and Reprobation, reuealed in Gods Word.

Which as peruerſe, impure, and wauering men doe wreſt vnto their owne deſtruction, ſo it affords vnſpeakable comfort to godly, and religious ſoules.

VII.

Now Election is the vnchangeable purpoſe of God, by which, before the foundation of the world, according to the moſt free pleaſure of his will, and of his meere grace, out of all mankinde, fallen, through their owne fault, from their firſt integrity into ſinne and deſtruction, hee hath choſen in Chriſt vnto ſaluation a ſet number of certaine men, neither better, nor more worthy then others, but lying in the common miſery with others: which Chriſt alſo from all eternity hee appointed the Mediatour, and Head of all the Elect, and foundation of ſaluation; and ſo hee decreed to giue them to him to bee ſaued, and by his Word, and Spirit effectually to call, and draw them to a communion with him: that is, to giue them a true faith in him, to iuſtifie, ſanctifie, and finally glorifie them, being mightily kept in the communion of his Sonne, to the

demon-

demonſtration of his mercy, and praiſe of the riches of his glorious grace, as it is written, *Epheſ.* 1.4.5.6. *Hee hath choſen vs in* (Chriſt) *before the foundation of the world, that wee ſhould bee holy, and without blame before him in loue. Hauing predeſtinated vs vnto the adoption of children by Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein hee hath made vs accepted in the beloued,* and *Rom.* 8.30. *Whom hee hath predeſtinated, them alſo hee hath called, and whom he hath called, them alſo hee hath iuſtified, and whom hee hath iuſtified, them alſo hee will glorifie.*

VIII.

This Election is not manifold, but one and the ſame of all, which are to be ſaued, both vnder the old & new Teſtament, becauſe the Scripture ſpeakes but of one only good-pleaſure, purpoſe, and counſell, of the will of God, by which hee hath choſen vs from eternity both vnto grace, and glory, both vnto ſaluation, and the way of ſaluation, which he hath prepared, that we ſhould walke therein.

IX.

This ſaid Election was made, not vpon foreſight of faith, and the obedience of faith, holineſſe, or of any other good quality, or diſpoſition (as a cauſe or condition before required in man to bee choſen) but vnto faith, and the obedience of faith, holineſſe, &c. And therefore Election is the fountaine of all ſauing good; from whence faith, holineſſe, and the reſidue of ſauing gifts, laſtly euerlaſting life it ſelfe, doe flow, as the fruits, and effects thereof; according to that of the Apoſtle, *Epheſ.* 1.4. *He hath choſen vs*, (not becauſe wee were, but) *that wee ſhould bee holy, and without blame before him in loue.*

X

The true cauſe of this free Election is the good-pleaſure of God, not conſiſting heerein, that, from among all poſsible meanes, he choſe ſome certaine qualities, or actions of men, as a condition of ſaluation: but herein, that out of the common multitude of ſinners he culled out to himſelfe, for his owne peculiar, ſome certaine perſons, or men; as it is written, *Rom.* 9. 11.

Yer

Yer the children were borne, when they had neither done good nor euill, &c. It was ſayde vnto her (namely to *Rebecca*) *The elder ſhall ſerue the younger, as it is written, I haue loued Iacob, and haue hated Eſau.* and *Acts* 13.48. *As many, as were ordained to eternall life, beleeued.*

XI.

And as God himſelfe is moſt wiſe, vnchangeable, omniſcient, and omnipotent: ſo the Election made by him can neither be interrupted, nor changed, reuoked, or diſanulled, nor the elect caſt away, nor their number diminiſhed.

XII.

Of this their eternall, and immutable election vnto ſaluation, the elect, in their time (although by ſeuerall degrees, and in a different meaſure) are aſſured; and that, not by ſearching curiouſly, into the depths and ſecrets of God, but by obſeruing in themſelues, with ſpirituall ioy and holy pleaſure, the infallible fruits of election, ſigned out vnto vs in Gods word, ſuch as are, a true faith in Chriſt, a filiall feare of God, griefe for our ſinnes according to

God, hungring and thirſting after righteouſneſſe, &c.

XIII.

Out of the ſenſe, and certainty of this election, the children of God dayly draw more and more matter of humbling themſelues before God, of adoring the depth of his mercies, of purifying themſelues, and of louing him feruently, who firſt loued them ſo much: ſo farre is this doctrine of election, and the meditation thereof, from making them carnally ſecure, or backward in obſeruing Gods commaundements. Which abuſe by Gods iuſt iudgement is wont to befall thoſe, who either raſhly preſume, or vainely and malapartly prate of the grace of election, refuſing withall to walke in the wayes of the elect.

XIV.

And as this doctrine touching Gods election was by Gods appointment declared by the Prophets, Chriſt himſelfe, and the Apoſtles, aſwell vnder the old Teſtament, as the new, and afterwards commended to the records of holy Writ: ſo at this day in Gods Church (for which it is peculiarly or-

ly ordeined) it is to bee propounded with the spirit of discretion, religiously, and holily, in it place and time, without any cu-curious searching into the wayes of the most High, and that to the glory of Gods most holy name, and liuely comfort of his people.

XV

Moreouer, the holy Scripture heerein chiefly manifests, and commends vnto vs this eternall and free grace of our election, in that it further witnesseth, that not all men are elected, but some not-elected, or passed ouer in Gods eternall election, whom doubtlesse God in his most free, most iust, vnreproueable, and vnchangeable good-pleasure hath decreed to leaue in the common miserie (whereinto by their owne default they precipitated themselues) and not to bestowe sauing faith, and the grace of conuersion vpon them, but leauing them in their own waies, and vnder iust iudgement, at last to condemne, and euerlastingly punish them, not only for their vnbeliefe, but also for their other sinnes, to the manifestation of

his

his iuſtice. And this is the decree of Reprobation, which in no wiſe makes God the author of ſinne (a thing blaſphemous once to conceiue) but a fearefull, vnreproueable, and iuſt iudge, and reuenger.

XVI

Thoſe, who as yet doe not effectually perceiue in themſelues a liuely faith, or a ſure confidēce of heart in Chriſt, the peace of conſcience, an endeauour of filial obedience, a glorying in God through Chriſt, and neuertheleſſe vſe the meanes, by which God hath promiſed, that he will worke theſe things in vs, ſuch as theſe ought not be caſt downe at the mention of Reprobation, nor reckon themſelues amongſt the reprobate, but muſt diligently go forward in the vſe of thoſe meanes, and ardently deſire, and humbly and reuerently expect the good howre of more plentifull grace. Much leſſe then ought thoſe to be terrified with the doctrine of Reprobation, who, albeit they hartily deſire to turne vnto God, to pleaſe him onely, and be deliuered from this body of death, yet cannot make

ſuch

ſuch progreſſe in the way of godlines, and faith, as they wiſh. For our mercifull God hath promiſed that hee will not quench the ſmoaking flaxe, nor breake the ſhaken reede: But to thoſe, who forgetting God, and our Sauiour Ieſus Chriſt, haue wholly enthralled themſelues to the cares of the world, and pleaſures of the fleſh, this doctrine is not without cauſe terrible, ſo long as they are not ſeriouſly conuerted vnto God.

XVII.

Seeing wee muſt iudge of Gods will by his word, which teſtifies vnto vs that the children of the faithfull are holy, not in their owne nature, but by benefit of the gracious couenant, wherein they together with their parents are compriſed; godly parents ought not to doubt of the election and ſaluation of their children, whome God calls out of this life in their infancie.

XVIII.

Whoſoeuer murmures at this grace of free election, & ſeueritie of iuſt Reprobation, we ſtop his mouth with that of the

Apoſtle. Rom. 9. 20. *O man who art thou, that replieſt againſt God?* And that of our Sauiour. Math. 20. 15. *Is it not lawfull for me to do what I wil with mine owne?* But we for our part, religiouſly adoring theſe myſteries, cry out with the Apoſtle. Rom. 11. 33. 34. 35. 36. *O the depth of the riches both of the wiſedome, and knowledge of God! How vnſearchable are his iudgements, and his waies paſt finding out? For who hath knowne the minde of the Lord? Or who hath bin his counſeller? Or who hath giuen to him firſt, and it ſhall be recompenſed to him againe? For of him, and through him, and to him are all things: to him be glory for euer. Amen.*

A REIECTION OF the Errors wherwith the Churches of the Low-Countries haue now a long time beene troubled.

The Synode hauing deliuered the Orthodoxe doctrine concerning Election and Reprobation, reiectes the errours of those,

First,

WHo teach, that *the will of God to saue such as shall beleeue, and perseuere in faith, and the obedience of faith, is the whole and entire decree of Election vnto saluation, and that nothing else concerning this decree is reuealed in the Word of God.* For these teachers deceiue the simpler sort, and plainly gainesay the holy Scripture, which witnesseth, that God not onely will saue such as shall beleeue: but also from eternitie hath chosen some certaine men, vpon whom, rather then others, he would bestow faith in Christ, and perseuerance; as it is written, Ioh. 17. 6. *I haue declared thy name vnto the men which thou gauest me.* In like manner,

Act. 13. 48. *As many as were ordained vnto eternall life, beleeued.* And Ephe. 1. 4. *Hee hath chosen vs before the foundation of the world, that we should be holy, &c.*

II

Which teach, that *the election of God vnto saluation is manifold, one generall and indefinite; another singular, and definite: and this againe either incomplete, reuocable, not-peremptory, or conditionall: or else complete, irreuocable, peremptorie, or absolute.* Likewise that *there is one election vnto faith, another vnto saluation: so that election vnto iustifying faith may be without peremptorie election vnto saluation*: For this is a figment of mans braine deuised without any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chaine of saluation. Rom. 8. 30. *Whom he hath predestinated, them also he hath called, and whom hee hath called, them also he hath iustified, and whom he hath iustified, them also he hath glorified.*

III. Who

III.

Who teach, that *the good pleasure and purpose of God, whereof the Scripture makes mention in the doctrine of election, doth not consist herein, that God did elect some certaine men rather then others; but in this, viz. that God from among all possible conditions (amongst which are the workes of the Law also) or out of the ranke of all things did choose, as a condition vnto saluation, the act of faith (in it selfe ignoble) and the imperfite obedience of faith, and was graciously pleased to repute it for perfite obedience, and account it worthy of the reward of euerlasting life.* For by this pernicious error, the good pleasure of God, and merit of Christ is weakned, (besides that, by such vnprofitable questions mẽ are called off from the truth of free iustification, and from the single plainenes of the Scriptures;) & that of the Apostle is outfaced as vntrue. 2. Tim. 1. 9. *God hath called vs with a holy calling, not according to our works, but according to his owne purpose, & grace, which was giuen to vs through Christ Iesus before the world beganne.*

IIII.

Who teach, that *in the election vnto faith this condition is formerly required, viz. That a man vse the light of reason aright, that he be honest, lowly, humble, and disposed vnto life eternall, as though in some sort election depended on these things.* For these teachers haue a strong tang of Pelagius, and, broadly enough, tell the Apostle that he is wide, when he saith, Ephe. 2.3. &c. *We all had our conuersatiõ in times past, in the lusts of our flesh, fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others. But God which is rich in mercie, through his great loue, wherewith he loued vs, euen when we were dead in sinnes, hath quickned vs together with Christ, (by grace ye are saued) and hath raised vs vp together, and made vs sit together in heauenly places in Christ Iesus; that he might shew in the ages to come the exceeding riches of his grace, in his kindnesse toward vs through Iesus Christ. For by grace ye are saued through faith, and that not of your selues: it is the guift of God, not of workes, lest any one should boast.*

V. Who

V

Who teach, that *the incomplete and not-peremptory Election of ſingular perſons is made by reaſon of foreſeene faith, repentance, ſanctity, and godlineſſe begunne, or continued for ſome time: but the complete, and peremptory election by reaſon of the finall perſeuerance of foreſeene faith, repentance, ſanctity and godlineſſe; and that this is the gracious, and Euangelicall worthineſſe, by which he that is choſen, becomes worthier then he that is not choſen: and therfore that faith, the obedience of faith, ſanctitie, godlineſſe, and perſeuerance are not the fruites or effects of vnchangeable election vnto glory, but conditions and cauſes*, ſine quibus non (that is to ſay, without which a thing is not brought to paſſe) *before required, and foreſeene, as already performed by thoſe, who are completely to be choſen.* A thing repugnant to the whole Scripture, which euery where beates into our eares and hearts, theſe and ſuch like ſayings. Rom. 9. 11 *Election is not of workes, but of him that calleth.* Act. 13. 48. *As many as were ordained vnto life eternall, beleeued.* Eph. 1. 4. *He hath choſen vs that we ſhould be holy.* Ioh. 15. 16. *Ye haue not choſen me, but I haue*

choſen

choſen you. Rom. 11. 6. *If of grace, not of workes.* 1. Ioh. 4. 10. *Heerein is loue, not that wee loued God, but that hee firſt loued vs, and ſent his ſonne, &c.*

VI

Who teach, that *not all election vnto ſaluation is vnchangeable, but that ſome which are elected, withſtanding Gods decree, may periſh, and for euer doe periſh*: By which groſſe errour they both make God mutable, and ouerthrow the comfort of the godly concerning the certainety of their ſaluation, and contradict the holy Scriptures teaching Matt. 24. 24. that the *elect cannot bee ſeduced.* Ioh. 6. 39. that Chriſt *doeth not looſe thoſe which are giuen to him of his father.* Rom. 8. 30 That God *whom he hath predeſtinated, called, iuſtified, them he doeth alſo glorifie.*

VII

Who teach, that *in this life there is no fruit, no ſenſe, no certainety of immutable election vnto glory, but vpon condition, contingent, and mutable.* For, beſides that it is abſurd to make an vncertaine certainty, theſe things are cõtrary to the experience of the godly: who

with

with the Apostle, triumph vpon the sense of their election, and extoll this benefit of God, who reioice, with the disciples, according to the admonition of Christ, Luc. 10.20. that *their names are written in heauen*: and lastly who oppose the sense of their election against the fiery darts of diuelish temptations, demanding, Rom. 8. 33. *Who shall lay any thing to the charge of Gods elect?*

VIII

Who teach, that *God out of his meere iust will hath not decreed to leaue any man in the fall of Adam, and common state of sinne and damnation, or to passe ouer any in the communication of grace necessary vnto faith and conuersion.* For that stands firme. Rom. 9. 18. *Hee hath compassion vpon whom hee will, and whom hee will hee hardens.* And that Matt. 13. 11. *To you is giuen to know the mysteries of the kingdome of heauen, but to them it is not giuen.* In like manner, Matt. 11. 25. 26. *I glorifie thee, o Father, Lord of heauen and earth, that thou hast hidden these things from the wise, and vnderstanding men, and hast reuealed them vnto babes. Euen so, o Father, because thy good pleasure was such.*

IX.

Who teach, that *the cauſe, why God ſends the Goſpel rather vnto this Nation, then to another, is not the meere and only good pleaſure of God, but becauſe this Nation is better, and more worthy of it then that, vnto which hee hath not communicated the Goſpel.* For *Moſes* gainſaies this, ſpeaking thus vnto the people of Iſrael, *Deut.* 10.14.15. *Behold, heauen and the heauen of heauens is the Lords thy God, and the earth with all that therein is: notwithſtanding the Lord ſette his delight in thy fathers to loue them, and did chuſe their ſeede after them, euen you aboue all people, as appeareth this day.* And Chriſt *Matt.* 11.21. *Woe bee to thee, Corazin, Woe bee to thee Bethſaida: for if the great workes which were done in you, had beene done in Tyrus, and Sidon, they had repented long agone in ſackecloth and aſhes.*

THE

THE SECOND CHAPTER or head of Doctrine, concerning *Christs death, and the redemption of men by it.*

The first Article.

GOD is not onely most mercifull, but most iuſt alſo. Now his iuſtice requires (as hee hath reuealed himſelfe in his word) that our ſinnes committed againſt his infinite Maieſty, be puniſhed not with temporall paines onely, but eternall alſo, and thoſe both of body and ſoule: which puniſhments wee can not eſcape, vnleſſe Gods iuſtice be ſatisfied.

II.

But ſeeing we our ſelues can not make ſatisfaction, and free our ſelues from the wrath of God, God of his infinite mercy hath giuen his onely begotten ſonne to become a ſurety for vs, who, that hee

might ſatisfie for vs, was made ſinne, and a curſe vpon the croſſe for vs, or in our ſtead.

III

This death of the ſonne of God is the onely, and moſt perfit ſacrifice, and ſatisfaction for ſinnes, of infinite price, and value, abundantly ſufficient to expiate the ſinnes of the whole world.

IV

And therefore this death is of ſo great value and price, becauſe the perſon, which ſuffered it, is not onely a true, and perfitly holy man, but the onely begotten ſonne of God alſo, of the ſame eternall, and infinite eſſence with the Father, and the holy Ghoſt: ſuch an one as it behooued our Sauiour to bee. Againe, becauſe his death was ioyned with a feeling of Gods wrath, and of the curſe, which wee had deſerued by our ſinnes.

V

Furthermore it is the promiſe of the Goſpel: That whoſoeuer beleeues in Chriſt

Christ crucified, should not perish, but haue life euerlasting: Which promise together with the iniunction of repentance and faith, ought promiscuously, and without distinction, to bee declared and published to all men and people, to whom God in his good pleasure sends the Gospel.

VI

But for as much as many beeing called by the Gospel doe not repent, nor beleeue in Christ, but perish in their infidelitie, this comes not to passe for want of, or by any insufficiencie of the sacrifice of Christ offered vpon the crosse, but by their owne proper fault.

VII

But as many as truely beleeue, and are freed by Christs death from their sinnes, and saued from destruction; they by Gods grace alone (which hee owes to no man) giuen vnto them from eternity in Christ, obtaine this benefit.

VIII

For this was the most free counsell,

gracious will, and intention of God the Father, that the liuely and ſauing efficacie of the moſt precious death of his ſonne ſhould manifeſt it ſelfe in all the elect, for the beſtowing vpon them only iuſtifying faith, and bringing them infallibly by it vnto eternall life; that is, God willed, that Chriſt by the blood of his croſſe (whereby he was to eſtabliſh a new couenant) ſhould effectually redeeme out of euery people, tribe, nation, and language, all them, and them onely, who from eternity were elected vnto ſaluation, and giuen to him of the Father, that hee ſhould beſtow faith on them (which as alſo the other ſauing gifts of the holy Spirit, hee purchaſed for them by his death) that by his blood he ſhould cleanſe them from all ſinnes both originall, and actuall, as well committed after, as before they beleeued, and finally ſhould preſent them before him in glory without all ſpot, or blemiſh.

IX

This counſell proceeding from his eternall loue toward the elect, the gates of Hell

Hell bootlesly resisting it, hath from the begining of the world to this present time, beene mightily fulfilled, and hereafter also shall be fulfilled: so that the elect in their times must bee gathered into one, and there must alwayes bee some Church of the beleeuers founded in the blood of Christ, which constantly louing, steadfastly worshiping, and here and for euer and euer praysing him her Sauiour, who laid downe his life vpon the Crosse for her, as the bridegroome for his bride.

A REIECTION of the Errours.

The Synode hauing deliuered the Orthodoxe doctrine, reiecteth the errours of them;

First,

WHo teach, that *God the Father ordained his sonne vnto the death of the crosse without any certaine and determinate counsell of saning any particular man expresse-*

ly; so

ly; so that its neceſsitie, profitte, and dignity, might haue remained whole, and ſound, and perfect, in euery reſpect, complete, and intire, to the impetration of Chriſts death, although the obtained redemption had neuer actually beene applied to any particular perſon. For this aſſertion is reprochfull vnto the wiſedome of God the Father, and the merit of Ieſus Chriſt, and contrary to the Scripture; Where our Sauior Chriſt ſayth, Ioh. 10.15. *I lay downe my life for my ſheepe.* (verſ. 27.) *and I know them.* And the Prophet Iſaiah ſpeaks thus of our Sauiour. Iſa. 53.10. *When he ſhall make his ſoule an offering for ſinne, hee ſhall ſee his ſeed, and prolong his dayes, and the will of the Lord ſhall proſper in his hand.* Laſtly, it ouerthrowes an article of our faith: namely that, wherein we beleeue that there is a Church.

II.

Who teach, that *this was not the end of Chriſts death, that he might eſtabliſh a new couenant of grace by his blood, but that he might onely procure vnto his Father the bare right of making againe with men any couenant whatſoeuer, whether of grace, or of workes.* For this

thwarteth

thwarteth the Scripture, which teaches that Christ is made the suretie, *and mediatour of a better, that is, a new couenant.* Heb. 7.22. and Heb. 9. 15. & 17. *The Testament is confirmed when men are dead.*

III.

Who teach, that *Christ by his satisfaction did not certainely merit for any man saluation it selfe, and faith, by which this satisfaction of Christ may be effectually applied vnto saluation, but onely, that he purchased to his Father a power, or a resolution to enter into a new match with mankind, & to prescribe thē what new conditions soeuer hee pleased: the peformance of which conditions should depend vpon mans free will, and that therefore it might fall out that either no man, or euery man might fulfill them.* For these esteeme too too basely of Christs death, in no wise acknowledging the chiefest, and most excellent fruit, and benefit procured thereby, and call vp againe the Pelagian error out of hell.

IIII.

Who teach, that *the new Couenant of grace, which God the Father, by the mediation of Christs death made with men, doth not consist*

C *herein*

herein, viz. That we are iuſtified before God, and ſaued by faith, in ſo much as it apprehends the merit of Chriſt: but herein, viz that God, the exaction of perfit legall obedience being abrogated, reputes faith it ſelfe, and the imperfit obedience of faith for perfite obedience of the law, and graciouſly thinkes it worthy of the reward of eternall life. For theſe contradict the Scripture. Rom. 3. 24. 25. All *are iuſtified freely by his grace, through the redemption,* that is, *in Chriſt Ieſus, whom God hath ſet forth to be a reconciliation through faith in his blood.* And, with wicked *Socinus*, they bring in an vncouth, and ſtrange iuſtification of man before God, contrary to the conſent of the whole Church.

V.

Who teach, that *all men are receiued into the ſtate of reconciliation and grace of the couenant, ſo that no body ſhall be condemned for originall ſinne, nor, in reſpect of it, be liable vnto death or damnation, but that all are acquitted, and freed from the guilt of that ſinne.* For this opinion is contrary to the Scripture, which affirmes, that *we are by nature the children of wrath.*

VI

VI.

Who employ the diſtinction of *impetration*, and *application*, to the end that they may infuſe this oppoſition into vnskilfull and vnwary wits, namely; that God, *as much as concernes him, would conferre vpon all men equally thoſe benefits , which are procured by Chriſts death. And whereas ſome, rather then others, are made partakers of forgiueneſſe of ſinnes, and life eternall, that this diuerſitie depends vpon their owne free will, applying it ſelfe vnto grace indifferently offered: but not vpon the ſingular gift of mercie, effectually working in them rather then others, that they may apply this grace vnto themſelues.* For they, whileſt they beare the world in hand, that they propound this diſtinction with a ſound meaning, goe about to make the people drinke of the poyſonous cup of Pelagianiſme.

VII.

Who teach, that *Chriſt neither could, nor ought to die, neither did die for thoſe, whom God dearely loued, and choſe vnto eternall life, ſeeing ſuch ſtood in no need of Chriſts death.* For

they contradict the Apoſtle, who ſayeth; Gal. 2. 20. *Chriſt loued me, and gaue himſelfe for me.* In like manner, Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, Who ſhall condemne? it is Chriſt which is dead,* to wit, for them. And our Sauiour auerring, Ioh. 10. 15. *I lay downe my life for my ſheepe.* And Ioh. 15. 12. 13. *This is my commandement, that ye loue one another, as I haue loued you: greater loue then this hath no man, that a man lay downe his life for his friends.*

THE

THE THIRD AND Fourth Chapters, or Doctrinall Heads, namely, concerning MANS CORRVPTION, And conuerſion to God, together with *the maner thereof.*

The firſt Article.

MAn in the beginning, being made according to Gods image, was adorned in his minde with true, and ſauing knowledge of his creator, and of things ſpirituall, in his will and heart with righteouſneſſe, in all his affections with purity; and ſo was in all his parts, and faculties holy: But he, by the Diuels inſtigation, and liberty of his owne will, reuolting from God, bereaued himſelfe of theſe excellent gifts, and contrariwiſe, in lieu of them, he gat in his minde horrible darkneſſe, vanity, and crookednes of iudgement, in his heart and will, malice, rebel-

lion, and obduration, and in all his affecti-ons impurity.

II

And ſuch as man was after his fall, ſuch children he begat, namely a corrupt iſſue from a corrupt father, this corruption being by the iuſt iudgement of God deriued from Adam to all his poſterity (Chriſt only excepted) and that not by imitation (as of old the Pelagians would haue it) but by the propagation of nature with her infection.

III

All men therefore are conceiued in ſin, & borne the children of wrath, vntoward to all good tending to ſaluation, forward to euill, dead in ſinnes, ſlaues of ſinne; and neither will, nor can (without the grace of the holy Ghoſt regenerating them) ſet ſtreight their owne crooked nature, no nor ſo much as diſpoſe themſelues to the amending of it.

IV

IV

Certes, there are ſtill in lapſed man ſome remainds of the light of nature, by vertue whereof he reteineth ſome principles concerning God, and of things naturall, and of the difference betweene good and euill, as alſo he ſheweth ſome care of vertue, and of outward diſcipline: But ſo farre ſhort is he from being enabled by this inbred light, to come to the ſauing knowledge of God, and to conuert himſelfe vnto him, that hee doth not make right vſe thereof in naturall things, and ciuill affaires: nay, that which it is, he many wayes defileth it all, and withholdeth it in vnrighteouſnes; and by ſo doing becometh vnexcuſable before God.

V

As it is with him for the light of nature, ſo is it alſo touching the Decalogue, or ten Commandements, deliuered to the Iewes from God in ſpeciall maner by the

hand

hand of Moſes. For, inaſmuchas the Law doth indeed lay open the greeuouſneſſe of ſinne, and more and more deepely atteindeth man at the barre of Iuſtice, but neither reacheth foorth any remedy, nor affoordeth ſtrength to wade out of miſery, and ſo being weakened through the fleſh, it leaueth a ſinner vnder the curſe, it is not poſsible that by it a man ſhould obtaine ſauing grace.

VI

That therefore, which neither the light of nature, nor the Law could doe, God bringeth to paſſe by the power of the holy ghoſt, through his word, or the miniſtery of Reconciliation, namely the goſpell concerning the Meſſias, whereby it pleaſed God to ſaue thoſe that beleeue, alwell vnder the old, as new Teſtament.

VII

Vnder the old Teſtament God diſcloſed vnto but a few this ſecret of his will, but in the new (the diſtinction of people be-

being taken away) hee manifeſteth the ſame vnto many. The cauſe of which his diuers diſpenſation is not to bee imputed to the worthineſſe of one nation aboue another, or to the better vſing of the light of nature by ſome then by other-ſome, but to Gods moſt free good-pleaſure, and vndeſerued loue. And therefore they, to whom, without any their good deſert, nay, notwithſtanding their ill deſert, ſo great a fauour is vouchſafed, are bound for their part, to acknowledge the ſame with all humility, and thankefulneſſe, and as for others, to whom ſuch grace is not affoorded, without curious ſifting, to admire (with the Apoſtle) the ſeuerity and iuſtice of Gods iudgements vpon them.

VIII

Now, as many ſoeuer as are called by the Goſpell, are called ſeriouſly. For God by his word doth ſeriouſly, and moſt truely declare, what is acceptable to him, namely, that thoſe that are called, come vnto him: and moreouer doth ſeriouſly promiſe to all ſuch, as come to him, and beleeue in him, reſt for their ſoules, and life eternall.

IX

Whereas many, beeing called by the Goſpel, doe not come, and are not conuerted, this default is not in the Goſpel, nor in Chriſt offered by the Goſpel, nor in God, who calleth them by his Goſpel, and moreouer beſtoweth diuers ſpeciall gifts vpon them, but in themſelues; that are called; of whom ſome are ſo careleſſe, that they giue no entrance at all to the word of life: others entertaine it, but ſuffer it not to ſinke into their hearts, and ſo, hauing onely a fading ſmacke of ioy, bred by a temporary faith, afterward become reuolters: others choake the ſeede of the word with the thornes of worldly cares, and fleſhly pleaſures, and ſo bring forth no fruit at all, as our Sauiour teacheth vs in the parable of the ſower, Matth. 13.

X

But whereas others, beeing called by the miniſtery of the Goſpel, doe come, and are conuerted, this is not to bee aſcribed

vnto

vnto man, as by his free-will differencing himſelfe from others, enabled with the ſame, or with like ſufficient grace for their beliefe, and conuerſion (ſo *Pelagius*, in the pride of his Hereſie, would haue it) but muſt be attributed vnto God, who, as hee hath from all eternity choſen in Chriſt thoſe, that are his, ſo in proceſſe of time effectually calleth them, enduing them with the gift of faith, and repentance, and deliuering them out of the power of darkeneſſe, tranſlateth thē into the kingdome of his Sonne, to the end that they ſhould magnifie him, who hath ſo mightily called them out of darkeneſſe, into this wondrous light, and that they ſhould not boaſt in themſelues, but in the Lord, as is often auouched by the Apoſtle, in many paſſages of his Epiſtles.

XI

Furthermore, whereas God bringeth to paſſe this his owne good-pleaſure in the Elect, namely when he worketh true conuerſion in them, hee not onely pro-

uideth that the Goſpel may bee outwardly preached vnto them, and powerfully enlighteneth their mindes by the holy Ghoſt, that they may vnderſtand aright, and iudge of the things of the Spirit of God; but alſo, by the efficacie of the ſame regenerating ſpirit, hee pierceth into the moſt inward parts of man, whoſe heart beeing cloſe ſhutte vp, hee openeth it, being hard hee ſofteneth it, beeing vncircumciſed hee circumciſeth it, and, as for the will, hee infuſeth new qualities into it, and maketh it of a dead heart liuely, of an euill good, of a nilling willing, of a ſtubborne buxome; and ſtirreth it vp alſo, and ſtrengtheneth it, whereby it is enabled, like a good tree, to bring forth the fruits of good workes.

XII

And this is that regeneration, ſecond creation, rayſing from the dead, and quickening, (ſo often inculcated in the holy Scriptures) which God worketh in vs, but not with vs; and is not brought

to

to passe by bare instruction, sounding to the outward eare, nor by morall inducements, no, nor by any kinde of operation so caried, that, when God hath done his part, it should remaine in mans choise to bee, or not to bee, regenerate; to be, or not bee, conuerted: but is a very supernaturall, a most powerfull, and withall most sweet; a wonderfull, hidden, and vnspeakeable working, beeing, for the mightinesse thereof (according to the Scriptures, which are the doubtlesse word of the very Author of this mighty worke) not inferiour to the creation of the world, or raysing vp the dead. So that all those, in whose hearts God worketh after this admirable manner, are certainely, infallibly, and effectually regenerated, and actually beleeue.

And then the will, beeing now renewed, is not onely drawne, and mooued by God, but, God hauing now set it on going, itselfe also worketh: Whereupon a man is righly saide, by this grace receiued, himselfe to repent, and beleeue.

XIII

The faithfull cannot in this life attaine to the full knowledge of the manner of this working: yet in the meane time, they content themſelues, and reſt in this, namely, that by the ſame grace of God, they know and feele, that in their hearts they beleeue, and loue their Sauiour.

XIV

So then faith is the gift of God; not in that it is profered by God vnto mans free-will, but becauſe it is really beſtowed, inſpired, and infuſed into man: likewiſe, not as though God did giue onely a power of beleeuing, and then ſhould wait the leyſure of mans will for conſenting, or for the very act of beleeuing; but becauſe both the willingneſſe to beleeue, and the act it ſelfe of beliefe is wrought in man by him, that worketh the will, the deede, and worketh euen all in all.

This

XV.

This grace God oweth no man. For how can God become debtor to him, who hath nothing to giue firſt, that it might be recompenſed to him againe? Nay what can God owe him, who hath nought of his owne, but ſinne, and vntruth? Whoſoeuer therefore is made partaker of this kinde of grace, euer oweth, and euer payeth thanks to God onely: and who ſo hath it not, hee either, framing to himſelfe content in what he findeth in himſelfe, regardeth not all theſe ſpeciall things, or in carnall ſecuritie vainely boaſteth of hauing that, which indeed he hath not.

Furthermore, as for thoſe that make outward profeſsion of the faith, and amend their liues, we are, by the example of the Apoſtles, to iudge, and ſpeake the beſt of them; the cloſet of the heart being to vs vnſearchable. But as for thoſe, who are not as yet called, we muſt pray for them to God, who calleth thoſe things that are not, as if they were: but in no wiſe may we wax

proud

proud againſt them, as if wee our ſelues had cauſed that diſtinction, whereby wee are made vnlike them.

XVI.

On the other ſide, as by the fall, man ceaſed not to be man, endued with vnderſtanding and will, nor ſinne, ſpreading it ſelfe through all mankind, did aboliſh nature in vs, but corrupted and ſpiritually ſlew it; in like manner this regenerating grace of God worketh not vpon men, as if they were ſtockes, and ſtones, nor doth it aboliſh the will, and properties thereof, or maugre conſtreine it, but doth ſpiritually reuiue it, heale, and rectifie it, powerfully, and yet gently plie and bend it; ſo that where formerly the rebellion of the fleſh, and ſtubbornneſſe did domineere without controule, now a willing, and ſyncere obedience to the Spirit begins to reigne: in which change the true and ſpirituall reſcue, and freedome of our will doth conſiſt. And ſurely, vnleſſe the wonderfull worker of all goodneſſe ſhould deale

deale with vs in this sort, there were no hope left for man to arise from his lapse by his free will, through which, when he stood sound, he threw himselfe headlong into destruction.

XVII.

Moreouer, as that powerfull operation of God, by which he giueth being to this our naturall life, and susteineth the same, doth not exclude, but require the vse of those meanes, by which it pleaseth God, according to his wisedome and goodnesse, to employ this his owne power: euen so the aforesaid supernaturall working of God, by which he regenerateth vs, doth in no wise exclude, or ouerthrow the employment of the Gospel, which God, in his great wisedome, hath ordained to bee the seede of regeneration, and food of the soule. Wherefore, as the Apostles, and their Successors did piously deliuer vnto the people the doctrine of this grace of God, for the aduancing of his glory, and beating downe of all manner of pride; and yet

withall neglected not by holy admonitions, taken out of the Gospell, to keepe their Christian flockes within the compasse of the Word, Sacraments & exercise of discipline: so in these daies also farre bee it from either teachers, or learners in the Church, to presume to tempt God by disioyning those things, which God, according to his good-pleasure, hath appointed to go together vnseparably. For by such admonitions grace it selfe is deriued to vs: and the more readily we performe our dutie, thereby is the good gift of God working in vs made more sensible vnto vs, and his worke it selfe best commeth to perfection. To the which God alone is due for euermore all the glorie of these meanes, and of the sauing fruit, and the efficacy of them. Amen.

THE

THE REIECTION of the Errors.

The Synode, hauing laid downe the true doctrine, now reiecteth the *errors of those,*

First,

THat teach, that *it cannot well be auouched, that originall sinne of it selfe is sufficient for the condemning of all mankind, or for the deseruing temporall and eternall punishment.* For they goe against the Apostle, who sayth, Rom. 5. 12. *By one man sinne entred into the world, and death by sinne, and so death passed vpon all men, for that all haue sinned.* And ver. 16. *The iudgement was by one to condemnation.* Item Rom. 6. 23. *The wages of sinne is death.*

II.

That teach, that *spirituall gifts, or good qualities and vertues (such as are goodnesse, ho-*

lineſſe, and righteouſneſſe) could not be ſeated in the will of man in his firſt creation, and therefore in his fall the will could not bee bereft of them. For this is contrary to the deſcription of the image of God, layed downe by the Apoſtle, Epheſ. 4. 24. where he deſcribeth it by righteouſneſſe, and holineſſe, which doubtleſſe are placed in the will.

III

That teach, that *in ſpirituall death no ſpirituall gifts were ſeparated from the will of man, for that the will of it ſelfe was neuer corrupted, but onely encumbred by the darkeneſſe of the vnderſtanding, and vnruline ſſe of the affections: which impediments being remoued, the will may put in vre her owne inbred faculty of freedome, that is, of her ſelfe will, or nill, chooſe, or refuſe any kind of good ſet before her.* Verily, this is a newfangle, and erroneous piece of doctrine, bent on purpoſe for the enhauncing the forces of Free will, contrary to that of the Prophet Ieremy cap. 17. verſ. 9. *The heart is deceiptfull aboue all things, and deſperately wicked*: and that of the Apoſtle,

Epheſ.

Epheſ. 2. 3. *Among whom* (namely, children of diſobedience) *all wee alſo had our conuerſation in times paſt, in the luſts of our fleſh, fulfilling the wills of the fleſh, and of the minde.*

IV

That teach, that *an vnregenerate man is not properly, nor totally dead in ſinnes, nor deſtitute of all ſtrength tending to ſpirituall good, but that hee is able to hunger and thirſt after righteouſneſſe, or euerlaſting life, and to offer the ſacrifice of an humble and contrite heart, euen ſuch, as is acceptable to God.* For theſe aſſertions march againſt the direct teſtimonies of Scripture. Epheſ. 2. 1. 5. *Ye were dead in treſpaſſes, and ſinnes.* And Geneſ. 6. 5. and 8. 21. *Euery imagination of the thoughts of mans heart is onely euill continually.* Moreouer the hungring, and thirſting for deliuerance out of miſery, and for life eternall, as alſo the offering to God the ſacrifice of a broken heart, is proper to the regenerate, and ſuch, as are called bleſſed, Pſal. 51. 19. Matth. 5. 6.

V

That teach, that *a corrupt and naturall man can ſo rightly vſe common grace* (by which they meane the light of nature) *or thoſe gifts, which are left in him after the fall, that, by the good vſe thereof, he may attaine to a greater, namely Euangelicall, or ſauing grace, and by degrees at length ſaluation it ſelfe. And that God, for his part, ſheweth himſelfe ready in this maner to reueale Chriſt to all men: ſeeing he doth ſufficiently, and efficaciouſly affoord to euery man neceſſary meanes for the making Chriſt known, and for faith and repentance.* For this is conuinced to be falſe, as by the experience of all ages in the world, ſo alſo by the Scriptures, Pſal. 147. 19. 20. *Hee ſheweth his word vnto Iacob, his ſtatutes, and his iudgements vnto Iſrael; he hath not dealt ſo with any nation, and as for his iudgements, they haue not knowne them.* Act. 14. 16. *God in times paſt ſuffered all nations to walke in their owne waies.* Act. 16. 6 7. *Paul,* and his company *were forbidden of the holy Ghoſt to preach the word in Aſia,* And *after they were come to Myſia, they aſſayed to goe*

into

into Bithynia: but the Spirit ſuffered them not.

VI.

That teach, that *in the true conuerſion of a man there cannot bee infuſed by God any new qualities, habits, or guifts into his will: and ſo that faith, by which we are firſt conuerted, and from which we are ſtiled faithfull; is not any qualitie, or guift, infuſed by God, but onely an act of man: and that this faith cannot be called a gift otherwiſe then in regard of the power or meanes giuen vs, of attaining it.* For theſe ſtrange poſitions are contradictorie to the holy Scriptures, which teſtifie vnto vs, that God doth infuſe or ſhed downe into our hearts new qualities of faith, obedience, and ſence of his loue toward vs. Iere. 31. 33. *I will put my law into their inward parts, and write it in their hearts.* Iſa. 44. 3. *I will powre water vpon him, that is thirſtie, and floods vpon the dry ground: I will powre my Spirit vpon thy ſeed.* Rom. 5. 5. *The loue of God is shed abroad in our hearts by the holy Ghoſt, which is giuen vnto vs.* They contradict alſo the continuall practiſe of the Church,

which

which vſeth to pray after the manner deſcribed by the Prophet, *Conuert me, O Lord, and I ſhall be conuerted*, Ierem. 31. ver. 18.

VII

That teach, that *the grace, whereby wee are conuerted vnto God, is nothing elſe but a gentle inducement*; *or* (*as others explaine it*) that *the moſt noble kinde of working in mans conuerſion, and moſt ſutable to our nature is that, which is performed by ſuaſorie motiues, or aduiſe*: and that *no cauſe can bee alleadged, why euen ſuch morall grace alone, ſhould not of naturall men, make ſpirituall*: nay moreouer, that *God doth not produce the conſent of our will otherwiſe, then by way of morall counſailing*: and that *the efficacie of Gods working, wherein hee exceedeth the working of the Deuill, conſiſteth in this, that the Deuill promiſeth temporary things, but God things eternall.* For this is downe-right *Pelagianiſme*, and warreth againſt the whole courſe of the Scriptures, which beſides this ſwaſory kinde of moouing, acknowledge in the conuerſion of a man, another manner

vvorking

working of Gods ſpirit, and that more diuine, and of farre greater efficacie, *Ezek.* 36.26. *I will giue you a new heart, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will giue you an heart of fleſh, &c.*

VIII

That teach, that *God, in regenerating a man, doth not employ that omnipotent ſtrength, whereby hee may powerfully and infallibly bow, and bend his will vnto faith, and conuerſion: but that all the gracious operations (which God vſeth for our conuerſion) beeing accompliſhed, neuertheleſſe man can withſtand God, and his holy Spirit, intending that mans conuerſion, yea and oftentimes doth make actuall reſiſtance, to the vtter defeating of his owne regeneration: ſo that it lieth in mans power to bee, or not to bee, regenerate.* For this amounteth to no leſſe, then the denying all efficacie to Gods grace in our conuerſion, and to the ſubiecting the worke of the Almightie vnto the will of man: which is flatte cõtrary to the doctrine of the Apo-

poſtles, *Epheſ.* 1. 19. That wee *beleeue according to the working of his mighty power.* And 2 *Theſſ* 1. 11. that *God fulfilleth all the good pleaſure of his goodneſſe, and the worke of faith with power.* And 2. *Pet.* 1. 3. that *Gods power hath giuen vnto vs all things, that pertaine vnto life, and godlineſſe.*

IX

That teach, that *grace, and free-will are coparcening cauſes, ioyntly concurring to the beginning of conuerſion*; and that *grace doth not in order of cauſality goe before the action of the will*: that is, *That God doth not effectually helpe mans will vnto conuerſion, before the will of man mooueth, and determineth, or ſetleth it ſelfe thereunto.* For this doctrine was long ſithens condemned by the ancient Church, among the *Pelagian* errors, out of the Apoſtles authoritie, *Rom.* 9. 16. *It is not of him that willeth, nor of him that runneth, but of God, that ſheweth mercy.* And 1. *Cor.* 4. 7. *Who maketh thee to differ from another? and what haſt thou, that thou didſt not receiue?* Item, *Phil.* 2. 13. *It is God, which worketh in you, both to will, and to doe, of his good pleaſure.*

THE

THE FIFTH CHAPTER, or Doctrinall head, which is *concerning the perſeuerance of the Saints.*

The firſt Article.

WHomſoeuer God, according to his purpoſe, cals vnto the fellowſhip of his ſon our Lord Ieſus Chriſt, and regenerates by the holy Spirit, thoſe certainely, euen in this life, he frees from the dominion of ſinne, and ſlauery vnder ſinne, but not altogether from the fleſh, and body of ſinne.

II

From hence ariſe in holy men daily ſins of infirmity, and euen their beſt workes haue their blemiſhes, which yeelde vnto them perpetuall matter of humbling themſelues before God, of making their

recourſe vnto Chriſt crucified, of mortifi-ing the fleſh more and more by the ſpirit of prayer, and by holy and godly exerciſes, and of ſtriuing and ſighing after the goale of perfection, ſo long till, being deliuered from this body of death, they may reigne with the Lambe of God in the heauens.

III

By reaſon of theſe reliques of ſinne dwelling in them, and beſides this, the temptations of the world, and Satan, they, which are conuerted, could not continue in the ſtate of grace, if they were left to their owne ſtrength: but God is faithfull, who mercifully confirmes them in that grace, wherin he hath once accepted them, and mightily preſerueth them in the ſame, euen vnto the end.

IV

But, although that power of God, con-firming, and keeping the truly faithfull in the ſtate of grace, is greater, then can poſsibly

poſsibly be ouercome by the fleſh: neuer-theleſſe they, which are conuerted, are not alwayes ſo lead, and moued by God, that they cannot through their owne fault, ſtray, and depart from the guidance of grace in ſome particular actions, and bee ſeduced by the concupiſcence of the fleſh, & giue way vnto the ſame. Wherefore they muſt continually watch, and pray, that they be not lead into temptation. Which when they doe not, it is not only poſſible, that they ſhould bee caried away by the fleſh, the world, and the Diuell, into greeuous, and heinous ſinnes, but ſometimes alſo, by Gods iuſt permiſſion, they are carried away: Which the lamentable falles of *Dauid*, *Peter*, and other of the Saints, deſcribed vnto vs in the Scripture, euidently ſhew.

V

Now, by ſuch enormous ſinnes they greatly offend God, incurre the guilt of death, grieue the holy Spirit, breake off the exerciſe of faith, moſt grieuouſly wound the conſcience, now and then for a time

looſe the ſenſe of grace, vntill, vpon their returning into the way by true and earneſt repentance, Gods fatherly countenance ſhine againe vpon them.

VI

For God, who is rich in mercie, according to the vnchãgeable purpoſe of election, doth not wholy take away his holy Spirit from his, no not in their grieuous ſlips, nor ſuffers them to wander ſo farre, as to fall away from the grace of adoption, and ſtate of iuſtification, or to commit the ſinne vnto death, or againſt the holy Ghoſt, or to be altogether forſaken of him, and throw themſelues headlong into euerlaſting deſtruction.

VII.

For firſt of all, in theſe ſlips, he preſerueth in them that his immortall ſeede, (by which they were once borne againe) that it dye not, nor be loſt by them: afterward, by his Word, and Spirit, he effectually, and certainely

certainely reneweth them againe vnto repentance, ſo that they doe heartily, and according vnto God, grieue for their ſinnes committed, and with a contrite heart, by faith in the blood of the Mediatour, craving forgiueneſſe of them, obtaine it, recouer the apprehenſion of the fauour of God reconciled vnto them, adore his mercies and faithfulneſſe, and from thence forward more carefully worke out their ſaluation with feare and trembling.

VIII.

So, not by their own merits, or ſtrength, but by Gods free mercy, they obtaine thus much, that they neither totally fall from faith, and grace, nor continue to the end in their fals, and periſh: which, in regard of themſelues, not onely full eaſily might, but doubtleſſe would come to paſſe: yet in reſpect of God it cannot ſo fall out; ſince neither his counſaile can be changed, nor his promiſe faile, nor the calling according to his purpoſe be reuoked, nor Chriſts merit, interceſſion, and cuſtody be made

of

of none effect, nor the ſealing of the holy Spirit be fruſtrated, or defaced.

IX.

Of this preſeruation of the elect vnto ſaluation, and perſeuerance of true beleeuers in the faith, the faithfull themſelues may be and are aſcertained, according to the meaſure of their faith, by which they aſſuredly beleeue, that they are, and ſhall for euer continue true, and liuely members of the Church, and that they haue remiſſion of their ſinnes, and euerlaſting life.

X

And therefore this certaintie is not from any ſpeciall reuelation made beſide, or without, the word, but from faith in Gods promiſes, which he hath moſt plentifully reuealed in his word for our comfort, from the teſtimonie of *the holy Spirit, bearing witneſſe with our Spirit, that we are the ſonnes of* God, *and heires.* Rom. 8. 16. Laſtly from a ſerious, and holy care of keeping a good

good conſcience, and endeuour of good workes. And if Gods choſen ſhould want in this world this ſolide comfort of obtaining the victorie, and this infallible pledge and earneſt of eternall glory, they were ſurely of all men the moſt miſerable.

XI

Neuertheleſſe, the Scriptures witneſſe, that the faithfull doe wraſtle in this life with diuers doubts of the fleſh, and being plunged in deepe temptations, do not alwaies perceiue in themſelues this full aſſurance of faith, and certaintie of perſeuerance: But God, the Father of all conſolation, *Suffers them not to be tempted aboue that they are able, but with the temptation makes away to eſcape.* 1. Cor. 10. 13. and by his holy Spirit reuiueth in them the certaintie of perſeuerance.

XII.

Now ſo farre is aſſurance of perſeueranee in the truly faithfull from making them

proud, and carnally ſecure, that, on the contrarie, it is the very roote of humilitie, of filiall reuerence, of true godlineſſe, of patience in all conflicts, of feruent prayer, of conſtancie in bearing the croſſe, and in confeſſing Gods truth, and laſtly of ſolide ioy in God: and that moreouer the conſideration of this benefit becommeth a goad, or ſpurre, to incite them to a ſerious, and continuall exerciſe of thankfulneſſe, and good workes; as appeareth by the teſtimonies of the Scriptures, and examples of the Saints.

XIII

Nor doth the reuiued confidēce of perſeuerance beget wantonneſſe, or reakeleſſe neglect of pietie in thoſe, who are reſtored vpon their fall, but a farre greater care to walke more circumſpectly in the waies of the Lord, which are prepared to this end, that by walking therein they may hold faſt the certaintie of their perſeuerance; leſt by reaſon of the abuſe of his fatherly bounty, Gods gratious countenance (the behol-

beholding whereof is ſweeter then life to the godly, the with drawing more bitter then death) bee againe turned away from them, and ſo they become more grieuouſly wracked in conſcience, then before.

XIIII

And, as it pleaſed God to beginne this his worke of grace in vs by the preaching of the Goſpel, ſo by the hearing, reading, meditation, exhortations, threates, and promiſes of the ſame, as alſo by the vſe of the Sacraments, he maintaineth, continueth, and perfitteth his ſaid gracious work.

XV

This doctrine concerning the perſeuerance of true beleeuers, and Saints, and the certaintie thereof (which God to the glory of his name, and comfort of godly ſoules hath moſt abundantly reuealed in his word, and imprinteth in the hearts of the faithfull) howſoeuer fleſh and blood apprehends it not, Sathan hates it, the

world laughes at it, ignorant men, and hypocrites abuſe it, and erroneous ſpirits oppugne it: yet the Spouſe of Chriſt hath alwaies moſt tenderly loued, and conſtantly defended it, as a treaſure of vnualuable price. Which that ſhe may ſtill doe, God will prouide, and bring to paſſe: againſt whom neither can any counſaile auaile, nor ſtrength preuaile.

To which onely God the Father, Sonne, and holy Ghoſt, be honour, and glorie for euer and euer. Amen.

THE

THE REIECTION of the Errors touching the *Doctrine of the Perſeue-* rance of the Saints.

The Synode, hauing declared the Or- thodoxe doctrine, now proceedeth *to diſauow the errors of thoſe*;

First,

THat teach, that *the perſeuerance of the faithfull is not an effect of election, or any gift of God, purchaſed by the death of Chriſt, but that it is a condition of the new couenant; which is to bee performed on mans part, by his owne free-will, before his* (as they themſelues ſpeake) *peremptory election and iuſtification.* For the holy Scripture witneſſeth, that it followes vpon election, and is giuen to the elect by vertue of Chriſts death, reſurrection, and interceſsion, *Rom.* 8.32. &c. *Hee that ſpared not his owne ſonne, but deliuered him vp for vs all, how ſhall he not with him alſo freely giue vs all things?*

Who shall lay any thing to the charge of Gods elect? It is God, that iustifieth, who is hee that condemneth? It is Christ, that died, yea or rather, that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs. Who shall separate vs from the loue of Christ?

II

That teach, that *God indeede furnisheth the faithfull man with sufficient strength to perseuere, and is ready to maintaine that strength in him, if hee himselfe be not wanting to his dutie*: *yet*, notwitstanding, *when as all habilities necessary vnto perseuerance, and all things, which God is pleased to vse for the preseruation of faith, are granted, and set in readinesse, that it still remayneth in the choise, and pleasure of mans will to perseuere, or not.* For this opinion is easilie discouered to be an impe of *Pelagianisme*: which, whilest it striues to make man free, makes him sacrilegiouse, contrary to the vniforme, and perpetuall consent of Euangelicall Doctrine, which quite strippeth man of

all

all matter of boasting, and ascribeth the glorie of this benefit to Gods grace onely: and contrary to the Apostle, witnessing, that it is God, *who shall confirme vs euen vnto the end, that we may be blamelesse in the day of our Lord Iesus Christ.*

III

That teach, that *the regenerate, and true beleeuers, not onely may totally, and finally fall from iustifying faith, as also from grace, and saluation, but that frequently also they indeede doe fall from all these, and perish euerlastingly.* For this opinion makes the very grace of iustification, and regeneration, & Christs continuall custody voyde, and of no effect, contrary to the expresse words of Saint *Paul*, Rom. 5.8. &c. *While wee were yet sinners, Christ died for vs; much more then beeing now iustified by his blood, wee shall be saued from wrath through him.* And contrary to the Apostle Saint *Iohn*, 1. Ioh. 3.9. *Whosoeuer is borne of God, doth not commit sinne: for his seede remayneth in him, neither can he sinne, because hee is borne of God.* and

also

alſo contrary to the words of our Sauiour, Ioh. 10.28 29. *I giue eternall life vnto my ſheepe, and they ſhall neuer periſh, neither ſhall any plucke them out of my hand: my Father which gaue them mee, is greater then all; and none is able to plucke them out of my Fathers hand.*

IV

That teach, that *the regenerate, and truely faithfull, may ſinne the ſinne vnto death, or againſt the holy Ghoſt.* Whereas the ſame Apoſtle *Iohn*, in the fifth Chapter of his firſt Epiſtle, hauing (verſe 16.) made mention of ſuch, as ſinned vnto death, and forbidden to pray for them, preſently (verſe 18.) addeth; *We know, that, whoſoeuer is borne of God, ſinneth not* (to wit that kinde of ſinne) *but hee, that is begotten of God, keepeth himſelfe, and that wicked one toucheth him not.*

V

That teach, that *no certaintie of future perſeuerance can be had in this life, without ſpeciall reuelation.* For by this doctrine the

ſolid comfort of true beleeuers in this life, is quite taken away, and the doctrine of doubtfulnes (auouched by the Papiſts) is brought againe into the Church. Whereas the holy Scripture euery-where draweth this aſſurance, not from ſpeciall, and extraordinary reuelation, but from the proper markes and ſignes of Gods children, and from the vnfailable promiſes made by God himſelfe: Eſpecially the Apoſtle, Rom 8.39. *No creature is able to ſeparate vs from the loue of God, which is in Ieſus Chriſt.* And Saint *Iohn*, 1.Ioh.3.24. *He that keepeth his commandements, dwelleth in him, and hee in him: and heereby we know, that he abideth in vs, euen by the ſpirit, which hee hath giuen vs.*

VI

That teach, that *the Doctrine maintaining aſſurance of perſeuerance, and of ſaluation, is, of it owne nature, and guiſe, a ſoft pillow for the fleſh, and hurtfull to good manners, godlineſſe, praying, and other holy courſes: and contrariwiſe, that it is a very commendable thing to bee doubtfull of ſuch perſeuerance.*

For the oppoſers of this aſſurance doe euidently ſhew, that they know not the powerfulneſſe of Gods grace, nor the operation of the holy Ghoſt dwelling in the heart, & ſpare not to outface the Apoſtle Saint *Iohn*, affirming the contrary in expreſſe termes, 1.Ioh.3.2.3. *Beloued, now are wee the ſonnes of God, and it doth not yet appeare, what wee ſhall bee: but wee know, that, when he ſhall appeare, wee ſhall bee like him: for wee ſhall ſee him as he is. And euery man, that hath this hope in him, purifieth himſelfe, euen as hee is pure.* They are alſo refuted, by the examples of holy men, both in the old and new Teſtament, who, though well aſſured of their owne perſeuerance and ſaluation, yet gaue not ouer prayers, and other exerciſes of godlineſſe.

VII

That teach, that *the faith of thoſe, that beleeue but for a ſeaſon, differeth not from iuſtifying and ſauing faith, but onely in reſpect of continuance.* For Chriſt himſelfe, Math. 13.20. and Luk.8.13. manifeſtly putteth a three-

a threefold diſpariſon betweene temporiſers, and true beleeuers; ſaying, that thoſe receiue the ſeede in a ſtony ground, theſe in good ground, that is, in an honeſt and good heart: thoſe want roote, theſe haue a faſt roote: thoſe are fruitleſſe, theſe bring foorth their fruit with diuerſity of yeelde, and that with patience, that is, with conſtancy, and perſeuerance.

VIII

That teach, that *it is not abſurd, that a man ſhould looſe his firſt regeneration, and bee againe and againe new-borne ſpiritually.* For they, that teach this, doe thereby deny the vncorruptibleneſſe of that diuine ſeede, whereof wee are borne anew: contrary to the teſtimony of the Apoſtle Saint *Peter*, 1.Pet.1.23. *Beeing borne againe, not of corruptible ſeede, but of incorruptible.*

IX

That teach, that *Chriſt neuer prayed for the faithfulls infallible perſeuerance in faith.*

For they contradict Chriſt himſelfe, ſaying to *Peter*, Luk. 22. 32. *I haue prayed for thee, that thy faith faile not*: And alſo witneſsing, (Ioh. 17. 20.) that himſelfe prayed, not onely for his Apoſtles, but alſo for all, that ſhould beleeue by their word, when hee ſaide, (verſe 11.) *Holy Father, keepe through thine owne name thoſe, whom thou haſt giuen mee.* And verſe 15. *I pray not, that thou ſhouldſt take them out of the world, but that thou ſhouldeſt keepe them from the euill.*

The Concluſion.

AND this is the plaine, ſimple, and naturall explication of the Orthodox Doctrine, concerning *the fiue Articles* controuerted in the vnited Prouinces of the Low-countreys, as alſo the reiection of thoſe errours, wherewith the Churches of the ſayde Netherlands, haue for a time beene much troubled. Which their determination, the Synode holdeth to be taken out of Gods word, and agreeable to the Confeſsions of the Reformed Churches.

Churches. Whereby it manifeſtly appeareth, with how ſmall truth, equitie, or charity, ſome, whom ſuch dealings leaſt beſeemed, haue laboured to beate into the peoples heads,

That, *the Doctrine of the Reformed Churches, concerning Predeſtination and the other points thereon appendant, doth, of its owne bent, and inclination, call off mens mindes from all religion, and piety: that it is the cuſhion, which the Deuill layeth vnder our fleſh, the very caſtle of Satan, out of which he layeth watch for all, woundeth moſt men, and ſtriketh dead very many, with the darts, as well of deſpaire, as of ſecurity.*

That, *this doctrine maketh God the author of ſinne, vniuſt, a tyrant, an hypocrite, and that it is nothing elſe, but a patched compoſure of Stoiciſme, Manicheiſme, Libertiniſme, and Turciſme.*

That, *it maketh men carnally ſecure, as being thereby perſwaded; that the Elect, liue they how they liſt, muſt needes be ſaued, and therefore may on Gods name runne through all the outragious villenies in the world: and contrariwiſe, that it booteth not the Reprobates for*

their ſaluation, though they ſhould ſyncerely performe all the good works, which any Saint hath done.

That, *by it wee are taught, that God, out of his owne absolute will, and meere purpoſe, without any reſpect at all of ſinne, hath fore-ordayned, and created the farre greateſt part of men in the world, to bee damned for euer.*

That, *as Election is the fountaine and originall cauſe of faith, and good workes, ſo in like manner Reprobation is the cauſe of infidelitie, and wickedneſſe.*

That, *many of the children of the faithfull are in their infancy, without any guilt at all, taken from their mothers breaſts, and tyrannouſly caſt headlong into hell-fire; ſo that neither the Sacrament of Baptiſme, nor the prayers of the Church at their baptiſing, can at all auaile them.*

And many other obloquies of this ſtreine, which the reformed Churches not onely do not admit, but alſo deteſt with all their heart.

Wherefore this Synod, holden at *Dort*, requeſteth, and in the name of the Lord adiureth all, whoſoeuer in godly zeale call vpon the name of our Sauior Ieſus Chriſt,

that

that they would be pleased to iudge of the doctrine of the Reformed Churches, not out of calumnies raked vp here and there, no nor out of the priuate *Tenets* of some, whether old, or new, Doctors, and those oftentimes either sinisterly cited, or corrupted, or streined to a sence neuer intēded by the Authors, but out of the publisshed Confessions of the Churches themselues, and (for these points) out of this Declaration of orthodoxe doctrine agreed vpon, and enacted by the ioynt consent of al and euery the members of this whole Synode.

And, as for rash, and slanderous traducers, the Synod earnestly aduertiseth them to looke vnto it, and consider how heauy an account they are to giue vnto God, that beare false witnesse against so many Churches, and so many Church-confessions, trouble the consciences of the weake, and labour to draw the societie of true beleeuers into suspition with many.

Lastly, this Synode exhorteth all their Fellow-Ministers of the Gospel, to haue a pious, and religious care, in the handling of this Doctrine, whether in schooles,

or

or pulpits; and whensoeuer they vndertake it by word, or pen, discreetly to accommodate the same to the aduancement of Gods glorie, to the promoting of holinesse of life, and to the comforting of afflicted, and affrighted soules: to frame not onely their iudgement, but also their stile of speach, to the square of the Scriptures, and sutably to the analogy of Faith: Lastlie, to forbeare all such phrases, or maner of speach, as passe the bounds, set out vnto vs, of the right meaning of the holy Scriptures, and withall giue wayward wranglers iust occasion of traducing, or slandring the Doctrine of the Reformed Churches.

The Sonne of God Iesus Christ, who sitting at the right hand of his Father, bestoweth gifts on men, sanctifie vs in his truth, bring backe into the way of truth those, that are gone astray, stoppe the mouths of those, that slander sound doctrine, endue the faithfull Ministers of his word, with the spirit of wisdome and discretion, that all they vtter, may tend to the glory of God, and edification of their hearers. Amen.

This

This is our opinion and iudgement.

In witneſſe whereof we haue heereto ſubſcribed.

IOhannes Bogermannus, Miniſter of the Church of Leuerden, and Preſident of the Synode.

Iacobus Rolandus, Miniſter of the Church of Amſterdam, and Aſſiſtant to the ſaid Preſident.

Hermannus Faukelius, Miniſter of the Church of Middelburg, and Aſſiſtant to the ſaid Preſident.

Sebaſtianus Damman, Miniſter of the Church of Zutphen, and Secretary to the Synode.

Feſtus Hommius, Miniſter of the Church of Leyden, and Secretary to the Synode.

¶ From GREAT BRITAINE.

George, *Biſhop of Landaf.*

Iohn Dauenant, Prieſt, Doctor, and publike Profeſſor of Diuinity in the Vniuerſity of Cambridge, and Maſter of Queenes Colledge there.

Samuel Ward, Prieſt, Doctor of Diuinity, Archdeacon of Taunton, and Maſter of Sidney Colledge in the Vniuerſity of Cambridge.

Thomas Goad, Prieſt, Doctor of Diuinity, chiefe-Chauntor of the Cathedrall Church of S. Paul in London.

Gualter Balcanquall, a Scotch-man, Prieſt, Batchelour of Diuinity.

¶ From the County Palatine of the RHENE.

Abraham Scultetus Doctor *of* Diuinity, *and Profeſſor of the ſame in the Vniuerſity of Heidelberg.*

Paulus Toſſanus, Doctor *of* Diuinity, *and Counſailer in the Eccleſiaſticall Senate of the lower Palatinate.*

Henricus Altingius, Doctor *of Diuinity, and Profeſſor therof in the Vniuerſity of Heidelberg.*

¶ From HASSIA.

Georgius Cruciger, Doctor of Diuinity, Profeſſor, and now Rector of the Vniuerſity of Marpurg.

Paulus Steinius, Preacher of the Court, and Professor in the colledge of Gentry, called Adelphicum Mauritianum, *at Cassels.*

Daniel Angelocrator, Minister of the Church of Marpurg, and superintendent of the neighbor Churches, vpon Laun, and Edder.

Rodolphus Goclenius the elder, chiefe professor of sound philosophy in the Vniuersity of Marpurg, and now Deane there.

¶ From Zvitserland.

Iohannes Iacobus Breytingerus, Minister of the Church of Zurik.

Marcus Rutimeyerus, Doctor of Diuinity, and Minister of the Church of Bearne.

Sebastianus Beckius, Doctor of Diuinity, and Professor of the new Testament in the Vniuersitie of Basile, and Deane of the faculty of Diuinity there.

Wolgangus Mayerus, Doctor of Diuinity, and Pastor of the Church of Basile.

Iohannes Conradus Cockius, Minister of the Church of Scaphuse.

¶ From the Correſpondence of WEDDERAV.

Iohannes Henricus Alſtedius, ordinary Profeſſor in the famous Naſſauique Schoole at Herborne.

Georgius Fabricius Miniſter of the Church of Windech in the County of Hanow, and ouerſeer of the adioyning Churches.

¶ From the common-weale and Church of GENEVA.

Iohannes Deodatus, a Paſtor in the Church of Geneua, and Profeſſor of Diuinity there.

Theodorus Tronchinus, Miniſter of Gods word in the Church of Geneua, and Profeſſor of Diuinity there.

¶ From the common-weale and Church of BREME.

Matthias Martinius, Rector of the famous Schoole of Breme, and Profeſſor of Diuinity in the ſame.

Hen-

Henricus Isselburg, Doctor of Diuinity, the seruant of Iesus Christ at the parish of the Virgin Mary in the Church of Breme, and Professor of the New Testament in the Schoole there.

Ludouicus Crocius, Doctor of Diuinity, Minister of S. Martins parish in the Church of Breme, and in the famous schoole there Professor of the old Testament, and practicall Philosophy.

¶ From the common-weale and Church of EMBDEN.

Daniel Bernardus Eilshemius, the ancient Pastor of the Church of Embden.

Ritzius Lucas Grimershemius, Pastor of the Church of Embden.

¶ The BELGIQVE Professors of Diuinity.

Iohannes Polyander, Doctor of Diuinity, and Professor in the Vniuersity of Leyden.

Sibrandus Lubbertus, Doctor of Diuinity, and Professor in the Vniuersity of Friesland.

Franciscus Gomarus Doctor, of Diuinity, and

Professor in the Vniuersity of Groningen, and Omland.

Antonius Tysius, Professor of Diuinity in the renowned Schoole of Harderwik in Gelderland.

Antonius Walæus, Pastor of the church of Middelburg, and called from the renowned Schoole there, among other Diuines to the Synode.

From the Dutchy of GELDER-LAND and County of ZVTPHEN.

Gulielmus Stephani, Doctor of Diuinity and Pastor of the Church of Arnhem.

Ellardus a Meben, Pastor of the Church of Harderwick.

Iohannes Bouillet, Minister of Warnesfield.

Iacobus Verheyden, Elder of the Church of Neumeghen, and Rector of the schoole there.

From South-HOLLAND.

Balthasar Lydius M. F. Pastor of Gods Church in the city of Dort.

Henricus Arnoldi Preacher at Delf.

Gisbertus Voetius, Pastor of the Church of Huysden.

Arnoldu

Arnoldus Musius ab Holy Bailif of South-Holland, Elder of the Church of Dort.

Iohannes Latius, Elder of the Church of Leyden.

¶ From NORTH-HOLLAND.

Iacobus Triglandius, Minister of the Church of Amsterdam.

Abrahamus à Dooreslaer, Minister of the Church of Enchusen.

Samuel Bartholdus, Pastor of the Church of Monichodam.

Theodorus Heyngius, Elder of the Church of Amsterdam.

Dominicus ab Heemskerck, Elder of the Church of Amsterdam.

¶ From ZEE-LAND.

Godefridus Vdemannus, Pastor of the Church of Zurick-zee.

Cornelius Regius, Pastor of the Church of Tergoose.

Lambertus de Rycke, Pastor of the Church of Bergen vp Zoon.

Iosias

Iosias Vosbergius, Elder of the Church of Middleburg.

Andrianus Hofferus, Counsailer of the towne of Zurick-see, and Elder of the Church there.

¶ From the Prouince of VTRECHT.

Iohannes Dibbezius, Minister of Dort, Deputy of the Orthodox Synode of Vtrecht.

Arnoldus Oortcampius, Pastor of the Church of Amesfort.

¶ From FRIESLAND.

Florentius Iohannis, Seruant of Iesus Christ crucified, in the Church of Snek.

Philippus Danielis Eilshemius, Pastor of the Church of Harling.

Kempo Harinxma à Donia, Elder of the Church of Leuerdin.

Tacitus ab Aysma, Elder of the Churches in Buirgirt, Hichtum, and Hartwardt.

¶ From OVER-ISELL.

Casparus Sibelius, Pastor of the Church of Deuenter.

Hermannus

Hermannus Wiferding, Minister of the Gospel of Christ, in the Church of Swoll.

Hieronymus Vogelius, Pastor of the Church of Hasselt, now deputed by the Orthodoxe Church of Campen.

Iohannes Langius, Preacher of Woollenhoof.

Wilhelmus à Broickhuysen ten Doerne, deputed for an Elder.

Ioannes à Lauwick, deputed for an Elder.

¶ From the Towne of GRONNINGEN, and the Territories thereabout.

Cornelius Hillenius, the Seruant of Christ in the Church of Gronningen.

Georgius Placius, Pastor of the Church of Apingdam.

Wolfgangus Agricola, Minister of the Church of Bedam.

Wigboldus Homerus, Minister of the Church of Midwold.

Egbertus Halbes, Elder of the Church of Gronningen.

Ioannes Rufelaert, Elder of the Church of Stedum.

¶ From DRENT.

Themo ab Asscheberg, Pastor of the Church of Meppelen.

Patroclus Romelingius, Pastor of the Church of Rhuine.

¶ From the WALLON Churches.

Daniel Colonius, Minister of the Church of Leyden, and Regent of the Colledge of Wallons in the Vniuersitie of Leyden.

Ioannes Crucius, Minister of Harleim.

Ioannes Doucher, Minister of Vluisshing.

Ieremias de Pours, Minister of the Wallon Church at Middleburg.

Euerardus Beckerus, Elder of the Wallon Church at Middelburg.

Petrus Pontanus, Elder of the Church in Amsterdam.

To testifie, that all the premisses, touching the fiue controuerted points, were thus iudged and enacted, wee the Deputies of the Illustrious and mighty LL. the States generall, appointed for the Synod, haue here set to our hands.

¶ From GELDERLAND.

Martinus Gregorij, Doctor, Counsailer of the Dutchy of Gelderland, and County of Zutphen.

Henricus van Essen, Counseller of the Dutchy of Gelderland, and Countie of Zutphen.

¶ From HOLLAND.

Walrauus de Brederode.
Hugo Muys van Holy.
Iacobus Boelius.
Gerardus de Nieuburch.

¶ From ZEELAND.

Symon Scotte, Counseller and Secretary of the Towne of Middleburg.

Iacobus Campe, Counſeller of the States of Zeeland.

¶ From the Prouince of VTRECHT.

Fredericus van Zuylen van Nyeuelt.
Wilhelmus van Hardeuelt.

¶ From FRIESLAND.

Erneſtus ab Aylua, Counſailer of the States of Frieſland, Griet-man of East Dangerland.
Erneſtus ab Harinxma, chiefe Counſeller in the prouinciall Court of Frieſland.

¶ From OVER-ISSEL.

Henricus Hagen.

¶ From GRONNINGEN and the OMLANDS.

Hieronymus Iſbrants. I. V. D.
Edzardus Iacobus Clant à Stedum.

And *Daniel Heinſius*, Secretary to the ſaid Worſhipfull Deputies.

THE

THE SENTENCE of the Synod concerning *the Remonſtrants.*

THE truth, by Gods grace, beeing hitherto explained, and maintained, errours reiected, and vniuſt calumnies remooued of out the way; this Synode of Dort, (of whoſe taske this part yet remaines) doth ſeriouſly, vehemently, and, by the authoritie (which according to Gods word, it obtaines ouer all the members of her Churches) in Chriſts name intreat, exhort, warne, and enioyne all, and euery Paſtor of Churches in the vnited Prouinces, all Profeſſors, Doctors, and Rectors of Vniuerſities, and Schooles, and briefly all in generall, to whom either the charge of ſoules, or inſtruction of youth is committed, that they abandoning the fiue knowne Articles of the *Remonſtrants* (which are both erroneous in themſelues, and lurking holes for other errors) for their parts, and as much as

in them lieth, preſerue cleare, and vnteinted, this wholeſome doctrine of the ſauing truth, drawne from the moſt pure fountaine of Gods word, that they propound, and expound it diſcreetly, and faithfully to the people and youth; and diligently declare the vſe of it, which will bee moſt comfortable, and profitable both in life and in death vnto them: that they inſtruct with mildeneſſe, and enforme with the euidence of trueth, ſuch of the flocke as wander, and are of another mind, being carried out of the way with new opinions (if at any time God ſhall giue vnto thē repentance to acknowledge the truth) that, being reſtored to a better mind, they may with one ſpirit, mouth, faith, & loue, returne againe vnto the Church of God, and Communion of Saints. That ſo at the laſt, the wound of the Church being cloſed vp, and growen together, all the members thereof may haue one heart, and one ſoule in the Lord.

And, foraſmuchas there are ſome gone out from among vs vnder the title of *Remonſtrants* (which name of *Remonſtrants*, as

as alſo of *Contra-Remonſtrants*, the SYNODE thinkes fit hencefoorth for euer to be forgotten and aboliſhed) who, violating the diſcipline, and order of the Church, and contemning the admonitions, and iudgements of their brethren, haue by their factious proiects, and vnlawfull meanes greatly, and very dangerouſly troubled, about theſe points of doctrine, the Netherland Churches, heeretofore moſt flouriſhing, and linked together in faith, and loue: haue renewed old and noxious errours, and alſo forged new; diſperſing them among the people both in publike, and priuate, by word, and writing, and moſt eagerly maintaining them: moreouer haue, without meaſure, or ceaſe, layed on load of ſlaunders, and reproaches, to diſgrace the doctrine hitherto receiued in theſe Churches: and filled all places farre and neere with ſcandals, diſſenſions, turmoyles, and ſcruples of conſcience: which heinous offences againſt the faith, againſt charitie, againſt good maners, and againſt the vnity and peace of the Church, ſeeing they are not ſufferable in any, certainely

in

in Pastors they must of necessity bee punished with a very seuere censure, such as hath in all ages beene inflicted by the Church in such cases.

Heereupon the SYNODE, hauing called vpon Gods most holy name, well knowing their owne authority, warranted out of Gods word, insisting in the footsteps of all lawfull Synods, as well ancient, as those of later times, and strengthened with the authority of the most Illustrious LL. *the States Generall*, declareth, and iudgeth those Pastors, who were leaders of factions, & parties, and teachers of errors, to be held guilty, and conuict of corrupting religion, rending the vnity of the Church, and raysing most grieuous scandals; and moreouer those that were cited to this Synode, to bee further guilty of intolerable contumacy against the decrees of the supreme Magistrate published in this Synode, and against this venerable Synode it selfe.

For which causes the Synode first of all, straitly inhibiteth and debarreth the saide cited persons, from all Eccleſi-

asticall function, discharges them of their places, and also holds them vnworthy of any office in the Vniuersities, vntill by serious repentance, fully euidenced by their contrary words, actions, and endeauours, they make satisfaction vnto the Church, and bee truely and fully reconciled vnto her, and re-entertained into the communion thereof. Which wee most heartily wish in our Lord and Sauiour Christ, for their owne good, and the ioy of the whole Church.

But as for the rest, of whom this Nationall Synod hath not taken notice, wee commit them (according to the accustomed order) to the Prouinciall Synods, Classes, and Presbyteries: which are to prouide with all diligence, that the Church may neither receiue any hurt for the present, nor haue cause to feare it for the time to come: to distinguish, with the spirit of discretion, betweene the followers of those errours, namely to depriue with all speede the stubborne, clamorous, factious, and turbulent, of their Ecclesiasticall and Scholasticall Offices,

which belong to the cogniſance of thoſe Synods: for which purpoſe wee warne them, preſently, and without delay, vpon the receipt of the Iudgement of this Nationall *Synode* (the licence and authority of the Magiſtrate being obtained thereto) to aſſemble and meete together, leſt by lingring and ſlackeneſſe, the miſchiefe gather ſtrength, and get further ground. But as for thoſe, that haue fallen off through weakeneſſe, beeing tranſported by the ſtorme of the times, and happily wauer, yea or diſſent in matters of leſſer moment, yet are modeſt, peaceable, of blameleſſe conuerſation, and willing to bee better inſtructed, they are to prouoke and ſtirre vp ſuch, with all gentleneſſe, charity, and patience, to true and perfect concord with the Church: yet with this *prouiſo*, that they bee very cautelous, that they admit none into the ſacred Miniſtery, who ſhall refuſe to ſubſcribe vnto, and teach the Doctrine declared in theſe Synodicall Conſtitutions: and further, that they retaine none in the Miniſterie, by whoſe manifeſt diſſention, the Doctrine,

with

with ſo vniuerſall a conſent, approoued in this Synode, may be empeached, and the concord of Paſtors, and tranquility of the Church againe diſturbed.

Moreouer, this venerable SYNODE, earneſtly aduiſeth all Eccleſiaſticall aſſemblies, to bee carefull and watchfull, ouer the flockes committed to their charge, in time to meet with all innouations, couertly ſpringing vp in the Church, & to pluck vp ſuch tares out of the Lords fielde: likewiſe, that they haue a ſpeciall eye and care ouer Schooles, and the Gouernours of Schooles, leſt by priuate and crooked opinions, inſtilled into youth, the like miſchiefe heereafter grow againe vpon the Church, and Common-wealth.

Finally, as this Synode yeeldeth humble thankes to the moſt Illuſtrious, and mighty LL. the States Generall of the vnited Prouinces, for that in ſo needfull and ſeaſonable a time, they haue relieued the afflicted and decayed eſtate of this Church, by affoording the remedy of a Synode, receiued into their protection the true and faithfull ſeruants of God; ta-

ken order to haue the pledge of all bleſſings, and of Gods preſence, namely the truth of his Word, religiouſly, and holily preſerued, in their Dominions, and ſpared neither coſt, nor paines, to aduance and perfect ſo great a worke (for which good offices performed by them, the Synode moſt heartily wiſheth of God, a moſt plentifull both ſpirituall, and temporall reward, into the boſomes of them all in the publike, and of euery of them in their particular:) ſo alſo it further earneſtly, and humbly entreats the ſaide moſt gracious LL. that they would bee pleaſed, to will and command this wholeſome Doctrine, faithfully expreſſed by this Synode, according to Gods word, and the conſent of the Reformed Churches, to bee ſolely and publikely taught in their Dominions; to nippe in the head all vpſtarting hereſies, and errors; to curbe vnquiet and turbulent ſpirits; ſtill to approoue themſelues true and louing Foſter-Fathers of the Church; to ratifie this Synodicall Sentence decreed againſt the forementioned perſons,

accor-

according to the Eccleſiaſticall authority, confirmed by the lawes of the Land: and laſtly, by their approbation, and ſtrength of their authority thereto added, to confirme the determinations concluded by this Synode, and make them for euer inuiolable.

Subſcribed in the name, and by the appointment of the SYNODE.

Sebaſtianus Damman, Secretary of the Synode.

Feſtus Hommius, Paſtor of the Church of Leyden, and Regiſter of the Nationall Synode.

In witneſſe of the enacting heereof,

DANIEL HEINSIVS.

THE APPROBATION of the LL. the Estates Generall.

THE *Estates generall of the vnited Prouinces of the Netherlands to all, that shall see, or read these presents,* GREETING:

WHEREAS, for the abolishment of those lamentable, and most hurtfull cõtrouersies, some yeares since (to the great damage of our Common-weale, and breach of our Church-peace) raised about the notorious *fiue Articles*, (so called) and the points appendant thereon, We thought fit, according to the good course vsually taken both in Gods Church generally, and particularly in the Belgique Church it selfe, to summon a *Nationall* SYNODE of all the Churches of our vnited Prouinces, to be assembled at DORT; and for the better celebrating the said Synode to the especiall benefit of these Countries, haue, without spare

ſpare of our labour or charges, requeſted, and obteined to be ſent thither many worthy, learned, and notable Diuines of the Reformed Churches in diuers forreine nations, as by their ſeuerall ſubſcriptions vnto the Synodicall Iudgment doth appeare: and haue alſo, for the well ordering of the faid Synode, deputed for euery ſeuerall Prouince our *Delegates*, who by their preſence from the beginning to the ending of the Seſſions of that Aſſembly, might take care, that all things might be carried there (according to our ſyncere intention) in the feare of God, in decent order, and by the rule of Gods word onely. And whereas the ſaid Synode hath now, by Gods ſingular bleſſing, with ſo ioynt a conſent of all and euery, as well Strangers, as Domeſtiques, giuen their Iudgement concerning the aforeſaid Heads of doctrine, and hath moreouer paſſed a Synodicall cenſure vpon the Teachers of thoſe erronious points; and alſo, with our knowledge, and conſent, hath vpon the ſixt of May laſt paſt, publiſhed the ſaid decrees and ſentence: WEE, being deſirous, that the Churches

of

of theſe Countries may fully enioy the fruit of this great, and holy Work, (being ſuch as the Reformed Churches neuer ſaw before) and holding nothing more deare, nor more pertinent to our charge, then the glory of Gods moſt ſacred name, the maintaining and ſpreading of the true Reformed-Religion (which is the foundation of our proſperitie, and the bond of combination among the confederate Prouinces) then the concord, peace, and tranquilitie of our Churches; as alſo the preſeruing of correſpondence, and communion betweene the Churches within theſe Countries, and all other forreine Reformed Churches, from which wee neither may, nor can diſſeuer our ſelues, *hauing viewed*, recogniſed, and duly examined, and weighed the aforeſaid *Iudgement* and *Sentence* of the Synode, haue fully in all points approued, confirmed, and ratified, and by theſe preſents doe approoue, confirme, and ratifie the ſame.

Hereby *willing* alſo, and *ordaining*, that no doctrine concerning the aforeſaid fiue doctrinall Heads, other then that, which

ſhall bee conformable and agreeing with the forenamed *Iudgement*, ſhall be taught, or ſpread in the Churches of theſe Countries. And accordingly, we enioyne and commaund all Eccleſiaſtique Aſſemblies, all Church-Miniſters, Profeſſors, and Doctors of Diuinitie, Rectors of Colledges, and all and euery one, whom theſe things may any way concerne, faithfully and ſyncerely to follow the ſame, and to conforme themſelues thereunto in the performance of their Miniſtery, and functions.

And to the end that our good intention may attaine full effect on all ſides, *Wee* enioyne, and command, the States Generals, and Deputies of States, the Counſellors, and Deputies of the Prouinces of Gelders, Zutphen, Holland, and Weſtfrieſland, Zeland, Vtrecht, Frieſland, Ouer-Iſſel, Gronning, and the Omlands, and all other Officers, Iudges, and Iuſticers, to obſerue and maintaine, and cauſe to bee obſerued and maintained, the aforeſaid Synodicall *Iudgement*, with the appertenances: ſo that neither themſelues make any immutation of them, nor ſuffer to be attempted by others

in any ſort: For that we hold, & iudge this courſe neceſſary to bee taken for the promoting of Gods glory, for the welfare and ſecuring of this State, and for the peace and tranquility of this Church.

Giuen vnder our Seale, ſigned by our Preſident, and ſubſcribed by our Secretarie, at Grauenhage, *Iul.* 2. 1619. A. PLOOS.

By order from the ſaid States Generall.

C. AARSEN.

The Seale in red waxe vnderneath.

THE

THE SENTENCE OF the Nationall SYNODE of DORT,

Concerning the doctrine of CONRADVS VORSTIVS, *Doctor in* Diuinity.

Whereto is annexed the DECREE of the Illustrious and mighty LL. *the Estates of Holland and West-Friesland,* ensuing vpon the said sentence.

WHereas it hath pleased the high and mightie LL. *the States generall,* by their noble and worthy Commissioners, to require this Synode, to deliuer summarily their iudgement concerning the Diuinitie, or Doctrine broached by *Conradus Vorstius,* Doctor of Diuinitie in his writings, and withall to declare, whether such his doctrine be fit to bee taught in the reformed Churches or Schooles, as wholesome and tending to edification, or might without breach of pietie be tolera-

ted in the ſame: this *venerable Synode*, hauing in the feare of God duely weighed, and examined the premiſſes, hath with ioynt ſuffrages declared, and by this preſent ſentence doth declare, That the ſaid *Conrade Vorſtius* (beſides that concerning the fiue controuerted Articles, he defendeth and maintaineth the errors of the *Remonſtrants*, reiected by this Synode) doeth in his latter writings, but eſpecially in his Tractate, entitled, *Of God, and his attributes*, make bold with, not one or two Articles of the reformed Religion, but moſt of the fundamentall heads of Diuinitie; namely, ſuch as concerne the Trinitie of perſons in the Godhead, the Simplicity, Infiniteneſſe, Immenſitie, Eſſentiall Omnipreſence, Omniſcience, Omnipotency, Wiſedome, and Immutability of the Eſſence of God; as alſo concerning the Creation, the Prouidence of God, the Hypoſtaticall Vnion of two natures in Chriſt, the full and perfect Satisfaction performed by Chriſt for our ſinnes, the Iuſtification of man before God by Faith, and many other Articles particulariſed, as well by the moſt high and mighty King of *Great Britaine*, as by diuers profeſſed Diuines; the ſaid *Vorſtius* in thoſe points, partly calling into queſtion many things, the certaine and reſolued trueth whereof hath long ſince out of Gods word beene receiued, and profeſſed by all reformed Churches: and partly auouching expreſly many things contrary to the trueth of God, reuealed in the holy Scriptures, and to the Confeſſions of all Reformed Churches, impeaching

Gods

Gods glory, hurtfull to pietie and mans ſaluation, and either wholly conſorting, or very neere bordering vpon the blaſphemies of the balefull heretique *Socinus*.

And moreouer, that he in many paſſages of his writings, doth moſt dangerouſly vndermine the chiefe grounds, founded vpon Gods word, and thence ſoundly deduced both by venerable Antiquity, and alſo by later Reformed Doctors, for the eſtabliſhing of orthodoxe Doctrine, eſpecially ſuch as proue the eternall Deitie of our Lord Ieſus Chriſt, without ſubſtituting in the place of thoſe arguments, any other for the further confirmation of true doctrine. Alſo, that hee vſeth buſily to propound, and vrge to the vtmoſt ſuch ſophiſmes, as may inuolue and encumber the Trueth; and, as for aſſoyling them, neuer to attempt it, but rather to leaue them in their full ſtrength, that they may ſticke in the mindes of his readers. So that it manifeſtly appeareth, that his intent was cunningly to make way for the ſecret inſtilling of the impious hereſies of *Socinus* and others: and that he, vnder pretence of inquiring, doeth beſtirre himſelfe to ſeduce others. And for amends, he hath, though to no purpoſe, endeauoured for the hiding his ſaid ſleights, to dawbe them ouer with diuers vaine diſtinctions, friuolous excuſes, wretched ſhifts, and iugling diſsimulations.

And therefore, that not only this his diſſolute licence in Sceptical queſtioning of the principall heads of Chriſtian religion, his ſlippery, doubt-

full, and winding maner of teaching is pernicious to Gods Church, ill befitting such high and sacred matter, and in that regard most vnworthy an orthodoxe teacher; but more especially, that his doctrine it selfe cõcerning many very weightie points, is in no wise to be tolerated in Reformed Churches & Schooles, but to be thence banished and rooted out, with detestation, as being contrary both to the word of God, and to the Confessions of the Reformed Churches, impious, blasphemous, and many wayes contumelious against the Maiestie and trueth of God.

But as for *Conradus Vorstius* himselfe, who as yet hath abated no whit of his errors, and hath obstinately contemned the admonitions, and iudgements of Reformed Princes, Doctors, Vniuersities, and Churches, not caring to make any due reparation of that scandall, which by his Bookes hee hath raysed, the *Synode* declareth him to be altogether vnworthy the function, and name of an Orthodox Professor, and Doctor.

Lastly, this Synode doth earnestly, and feruently intreat the Illustrious and mighty LL. *the Estates Generall*, that they would bee pleased by their authority, quickely to take away this scandall from the Reformed Churches; and withall to take order, that the Belgique Churches be no longer infected with this sporte, and with such Heresies, and blasphemous opinions; and that, for the effecting heereof, the writings of this *Vorstius*, and of other the like, may with

all poſsible caution be ſuppreſſed. And withall prayeth vnto God, more and more to keepe, and eſtabliſh the Reformed Churches in peace, and in the profeſsion of Orthodox Doctrine, againſt ſuch prophane Hereſies, and contentions, and confuſions, ariſing out of them: and mercifully to enlighten, and bring backe into the way of truth, the ſaide *Conradus Vorſtius*, and all others, that wander with him, that the Church may reioyce, rather for their conuerſion, then their confuſion.

Concluded, and pronounced in the Nationall Synode of Dort, *May* $\frac{4.}{14.}$ 1619.

This we teſtifie,

Iohannes Bogermannus, } Preſident
Iacobus Rolandus, } Aſsiſtants } of the
Hermannus Faukelius, } Aſsiſtants } Synod.
Sebaſtianus Damman, } Scribes
Feſtus Hommius, } Scribes

THE DECREE.

THe Illuſtrious and mighty LL. the Eſtates of Holland, and Weſt-Freiſland, hauing in their Aſſembly viewed the Sentence pronounced by the Nationall Synode of Dort, *againſt the perſon, writings, and bookes of* Conradus Vorſtius, *Doctor of Diuinity, all things duely conſidered, haue vpon fore-deliberation iudged and determined, that inaſmuch as he was after a peculiar maner admitted to the Profeſſorſhip of*

of the Vniuersity of Leiden, it therefore belongeth most properly to themselues to determine that which is fit in his case.

Whereupon accordingly they remoue the aforenamed Conrade Vorstius *from his functions in the sayd Vniuersity, and from hencefoorth call in his stipend there. And foraſmuch as it is euident, that his remayning in these parts is hurtfull, aswell to the common weale, as to the Church, they banish him out of Holland, and West-Freisland, charging him to depart thence within the space of sixe weekes, and not to returne thither, vpon such arbitrary penalty as shall in that case be inflicted vpon him, as a troubler of the publique peace; affoording him notwithstanding, for the discharge of his iourney, the halfe yeares stipend, whereinto he is now entred.*

Moreouer they command, that speciall letters bee dispatched to him, whereby he may be certified of these particulars, with expresse charge vnto him to addresse himselfe to the performance heereof. Enacted at the Hage Iune $\frac{27}{17}$ 1619.

By the appointment of the Illustrious and mighty LL. the Estates of Holland and West-Friesland.

Subscribed,

A. Dvyck.

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